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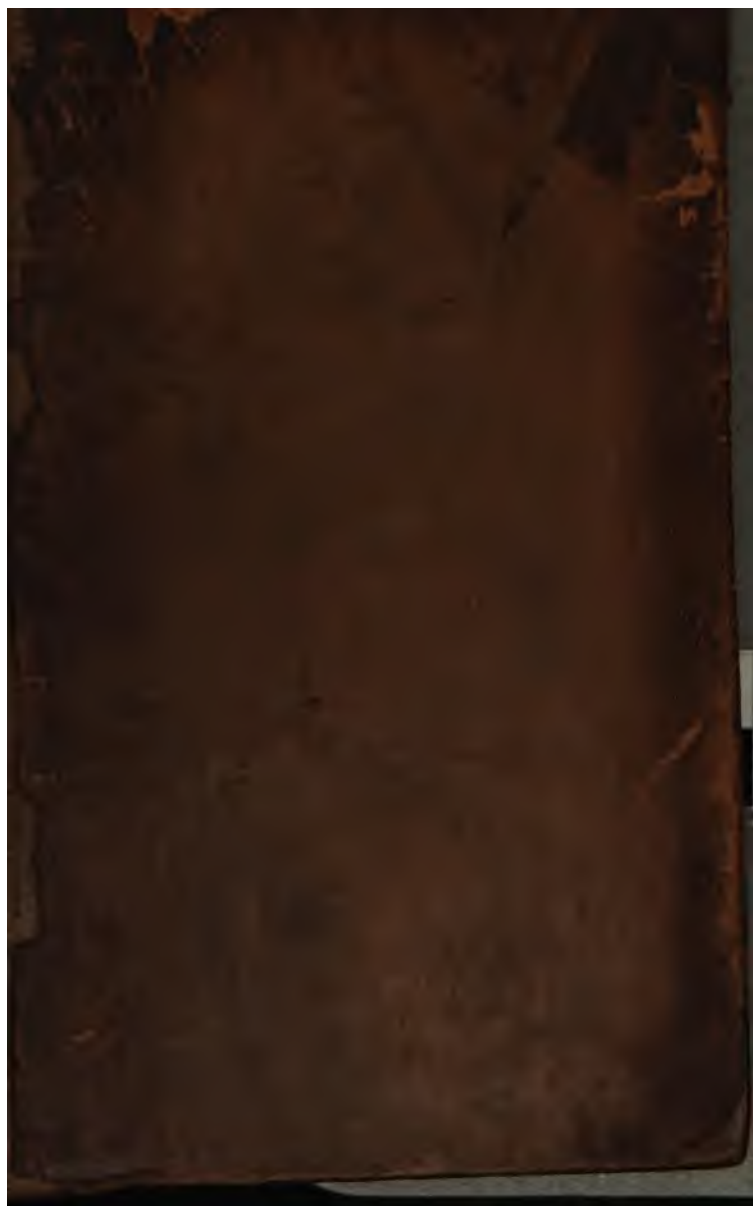
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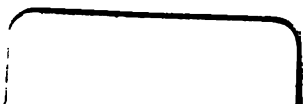
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A
COMPARATIVE VIEW
OF THE
STATE AND FACULTIES
OF
M A N, &c. &c.

V O L. I.



A
COMPARATIVE VIEW
OF THE
STATE AND FACULTIES
OF
M A N
WITH THOSE OF THE
ANIMAL WORLD.

By JOHN GREGORY, M.D. F.R.S.
Professor of Medicine in the University of Edinburgh,
and First Physician to His Majesty in Scotland.

IN TWO VOLUMES.

V O L. I.

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P R E F A C E.

BY an advertisement prefixed to the first edition of this book, the public was informed that it consisted of some discourses originally read in a private literary society, without the most distant view to their publication. The loose and careless manner in which they are written, is too strong an internal evidence that they never were intended for the

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a

public

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public inspection. But, for what purpose they were originally composed, and how they came into the world, are questions which a reader will never ask: he has an undoubted right to censure them with all the severity which their faults deserve, and to censure likewise the author of them, unless he could pretend they were published without his knowledge. The unexpected favor he has met with from the public has encouraged him to correct and enlarge this edition; but when he attempted to treat his subject with that fullness and accuracy which its importance required, he found it run into so great an extent, that he was obliged to abandon it, being necessarily engaged in business

P R E F A C E : in

ness and studies of a very different nature. He would gladly have suppressed some sentiments carelessly thrown out in the confidence of private friendship, which may be liable to misconstruction; but he was afraid that, by too anxious an attention to guard against every objection, he should deprive the book of that appearance of ease and freedom in which its only merit consisted. When we unbosom ourselves to our friends on a subject that interests us, there is sometimes a glow of sentiment and warmth of expression that pleases, tho' it conveys nothing particularly ingenious or original.

The title of the book does not well express its contents. The public

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is too well accustomed to books that have not much correspondence with their titles, to be surprized at this. But it would have been an imposition of a worse kind to have changed the title in this new edition. The truth is, the subjects here treated, are so different, that it was impossible to find any title, that could fully comprehend them. Yet unconnected as they seem to be, there was a certain train of ideas that led to them, which it may not be improper to explain.

When we attend to the many advantages which Mankind possess above the inferior Animals, it is natural to enquire into the use we make of those advantages. This leads to the consideration

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deration of Man in his savage state, and through the progressive stages of human society.

Man in his savage state is, in some respects, in a worse condition than any other animal. He has indeed superior faculties, but as he does not possess, in so great a degree as other animals, the internal principle of instinct to direct these faculties to his greatest good, they are often perverted in such a manner as to render him more unhappy. He possesses bodily strength, agility, health, and what are called the animal faculties, in greater perfection, than Men in the more advanced states of society; but the nobler and more distinguishing prin-

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principles of human Nature lie in a great measure dormant. Like a beast of prey he passes his time generally in quest of food, or in supine sloth. He often displays the instinctive courage of a Tyger or the cunning of a Fox, tho' seldom tempered with that spirit of equity, generosity, and forgiveness, which alone renders Courage a virtue.

There is a certain period in the progress of society, in which Mankind appear to the greatest advantage. In this period they possess the bodily powers and all the animal functions in their full vigour. They are bold, active, steady, ardent in the love of liberty and their native country. Their manners are simple, their social affections

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*fections warm, and though they are much influenced by the ties of blood, yet they are generous and hospitable to strangers. Religion is universally regarded among them, though disguised by a variety of superstitions. This state * of society, in which Nature shoots wild and free, encourages the high exertions of fancy and passion, and is therefore peculiarly favourable to the arts depending on these; but for the same cause it checks the progress of the rational powers, which require coolness, accuracy, and an imagination perfectly subdued and under the controul of reason. The wants of Nature, likewise, being few, and easily supplied, require but lit-*

* Dr. Blair.

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tle of the assistance of ingenuity; tho' what most effectually retards the progress of knowledge among such a people, is the difficulty of communicating and transmitting it from one person to another.

A very beautiful picture of this state of society is exhibited in the words of Ossian. There we meet with Men possessing that high spirit of independance, that elevation and dignity of soul, that contempt of death, that attachment to their friends and to their country, which has rendered the memory of the Greek and Roman Heroes immortal. But where shall we find their equals in ancient or modern story, among the most savage or the most polished nations, in those

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gentler virtues of the heart, that accompanied and tempered their heroism? There we see displayed the highest martial spirit, exerted only in the defence of their friends and of their country. We see there dignity without ostentation, courage without ferocity, and sensibility without weakness. Possessed of every sentiment of justice and humanity, this singular people never took those advantages, which their superior valour, or the fortune of war gave them over their enemies. Instead of massacring their prisoners in cold blood, they treated them with kindness and hospitality; they gave them the feast of shells, and, with a delicacy that would do honour to any age,

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age, endeavoured, by every art, to soothe the sense of their misfortunes, and generously restored them to their freedom. If an enemy fell in battle, his body was not insulted, nor dragged at the chariot wheels of the conqueror. He received the last honours of the warrior. The song of Bards arose. These sons of liberty were too just to encroach on the rights of their neighbours, and had magnanimity enough to protect the feeble and defenceless, instead of oppressing and enslaving them. As they required no slaves to do the laborious and servile offices of life, they were still less disposed to degrade their Women to so mean and so wretched a situation.

How

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How humane, how noble does this conduct appear, when compared with the ungenerous treatment which Women meet with among all barbarous nations, and which they sometimes have met with among people who have been always displayed to the world as patterns of wisdom and virtue! There they have been condemned to the most miserable slavery, in offices unsuitable to the delicacy of their constitutions, disproportionate to their strength, and which must have totally extinguished the native cheerfulness of their spirits. Thus have Men inverted the order of Nature, and taken a mean and illiberal advantage of that weakness, of which they were the natural guardians, in order

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order to indulge the most despicable sloth, or to feed a stupid pride, which disdained those employments that Nature has made necessary for the subsistence and comfort of Human Life; and by this means have deservedly cut themselves off from the principal pleasures of social and domestic life. The Women described by Ossian, have a character as singular as that of his Heroes. They possess the high spirit and dignity of Roman Matrons, united to all the softness and delicacy ever painted in modern Romance. The history of these people seems to be justly referred to a period, much farther distant than that of chivalry; and tho' we make the largest allowance for the painting of a sublime poetic Genius,
yet

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yet we must suppose, that the manners and sentiments he describes had their foundation in real life, as much as those described by Homer. A Poet may brighten the features and colouring of his subject, but if he deserts Nature, if he describes sentiments and manners unknown to his readers, and which their hearts do not recognize, it is certain he can neither be admired nor understood. The existence of such a People, in such an age and country, and of such a Poet to describe them, is one of the most extraordinary events in the history of mankind, and well deserving the attention of both philosophers and critics, especially since this is perhaps the only period

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riod where it is not only possible but easy to ascertain or disprove the reality of the fact, of which some people pretend still to doubt.—But I return to our subject.

Such a state of society as I was before describing, seldom lasts long. The power necessarily lodged in the hands of a few, for the purposes of public safety and utility, is soon abused. Ambition and all its direful consequences succeed. As the human faculties expand themselves, new inlets of gratification are discovered. The intercourse in particular with other nations brings an accession of new pleasures, and consequently of new wants. The advantages attending an inter-
course

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course and commerce with foreign nations are, at first view, very specious and attracting. By these means the peculiar advantages of one climate are, in some degree, communicated to another ; a free and social intercourse is promoted among Mankind ; knowledge is enlarged, and prejudices are removed. On the other hand, it may be said, that every country, by the help of industry, produces whatever is necessary to its own inhabitants ; that the necessities of Nature are easily gratified, but the cravings of false appetite, and a deluded imagination, are endless and insatiable ; that when Men leave the plain road of Nature, superior knowledge and ingenuity, instead of combat-
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ing a vitiated taste and inflamed passions, are employed to justify and indulge them ; that the pursuits of commerce are destructive of the health and lives of the human species, and that this destruction falls principally upon those who are most distinguished for their activity, spirit, and capacity.

But one of the most certain consequences of a very extended commerce, and of what is called the most advanced and polished state of society, is an universal passion for riches, which corrupts every sentiment of Taste, Nature, and Virtue. This at length reduces human Nature to the most unhappy state in which it can ever be beheld. The constitution both of body and mind becomes
sickly

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sickly and feeble, unable to sustain the common vicissitudes of life without sinking under them, and equally unable to enjoy its natural pleasures, because the sources of them are cut off or perverted. In this state money becomes the universal idol to which every knee bows, to which every principle of Virtue and Religion yields, and to which the health and lives of the greater part of the species are every day sacrificed. So totally does this passion pervert the human heart, that it extinguishes or conquers the natural attachment between the sexes, and in defiance of every sentiment of Nature and sound policy, makes people look even upon their own children as an incumbrance and oppression. Nei-

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this, procure happiness, or even pleasure in the limited sense of the word; it yields only food for a restless, anxious, insatiable vanity, and abandons Men to dissipation, languor, disgust and misery. In this situation, patriotism is not only extinguished, but the very pretension to it is treated with ridicule: What are called public views, do not regard the encouragement of population, the promoting of virtue, or the security of liberty; they regard only the enlargement of commerce and the extension of conquest. When a nation arrives at this pitch of depravity, its duration as a free state must be very short, and can only be protracted by the accidental circumstances of the neighbouring nations being equally corrupted, or of different

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ferent diseases in the state ballancing and counter-acting one another. But when once a free, an opulent and luxurious people, lose their liberty, they become of all slaves the vilest and most miserable.

We shall readily acknowledge, at the same time, that in a very advanced and polished state of society, human Nature appears in many respects to great advantage. The numerous wants which luxury creates, give exercise to the powers of invention in order to satisfy them. This encourages many of the elegant arts, and in the progress of these, some natural principles of taste, which in more simple ages lay latent in the human Mind, are awakened, and become proper and innocent sources of pleasure.

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The understanding likewise, when it begins to feel its own powers, expands itself, and pushes its enquiries into Nature with a success incredible to more ignorant nations. This state of society is equally favourable to the external appearance of manners, which it renders humane, gentle and polite. It is true, that these improvements are often so perverted, that they bring no accession of happiness to Mankind. In matters of taste, the great, the sublime, the pathetic, are first brought to yield to regularity and elegance; and at length are sacrificed to the most childish passion for novelty and the most extravagant caprice. The enlarged powers of understanding, instead of being applied to the useful arts of life, are dissipated
upon

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upon trifles, or wasted upon impotent attempts to grasp at subjects above their reach; and politeness of manners comes to be the cloak of dissimulation. Yet still those abuses seem in some measure to be only accidental.

It was this consideration of Mankind in the progressive stages of society, that led to the idea, perhaps a very romantic one, of uniting together the peculiar advantages of these several stages, and cultivating them in such a manner as to render human life more comfortable and happy. However impossible it may be to realize this idea in large societies of Men, it is surely practicable among individuals. A person without losing any one substantial pleasure that is to be found in the most advanced state
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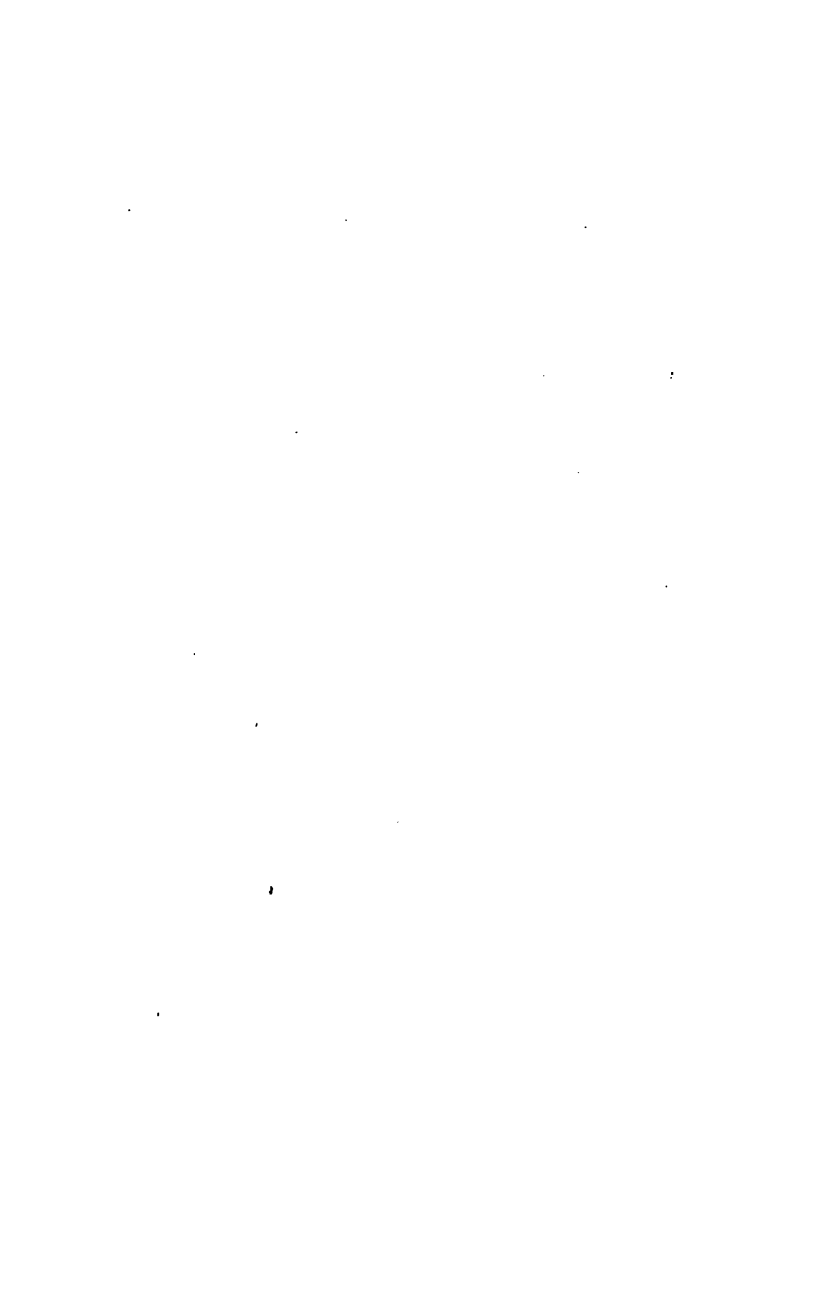
of society, but on the contrary in a greater capacity to relish them all, may enjoy perfect vigour of health and spirits; he may have the most enlarged understanding and apply it to the most useful purposes; he may possess all the principles of genuine Taste, and preserve them in their proper subordination; he may possess delicacy of sentiment and sensibility of heart, without being a slave to false refinement or caprice. Simplicity may be united with elegance of manners; a humane and gentle temper may be found consistent with the most steady and resolute spirit; and religion may be revered without bigotry or enthusiasm.

Such was the general train of sentiments that gave rise to the following

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Treatise. But the reader will find it prosecuted in a very imperfect and desultory manner. When it was first composed, the author thought himself at liberty to throw out his ideas without much regard to method or arrangement, and to enlarge more or less on particular parts of his subject, not in proportion to their importance, but as fancy at the time dictated. He would with pleasure have attempted to rectify these imperfections, which he has reason to be ashamed of in a work offered to the public; but the circumstances which he formerly mentioned put that entirely out of his power.

SECTION





SECTION I.

HUMAN Nature has been considered in very different and opposite lights. Some have painted it in a most amiable form, and carefully shaded every weakness and deformity. They have represented vice as foreign and unnatural to the Human Mind, and have maintained that what passes under that name is, in general, only an exuberance of virtuous
 VOL. I. B 3 dispo-

dispositions, or good affections improperly directed, but never proceeds from any inherent malignity or depravity of the heart itself.—The Human Understanding has been thought capable of penetrating into the deepest recesses of nature, of imitating her works, and, in some cases, of acquiring a superiority over them.

Such views are generally embraced by those who have good hearts and happy tempers, who are beginning the world, and are not yet hackney'd in the ways of Men, by those who love science and have an ambition to excel in it; and they have an obvious tendency to raise the genius and mend

the heart, but are the source of frequent and cruel disappointments.—

Others have represented Human Nature as a sink of depravity and wretchedness, have supposed this its natural state, and the unavoidable lot of humanity: They have represented the Human Understanding as weak and short-sighted, the Human Power as extremely feeble and limited, and have treated all attempts to enlarge them as vain and chimerical, —Such representations are greedily adopted by Men of narrow and contracted hearts, and of very limited genius, who feel within themselves the justness of the de-

scription. It must be owned however, that they are often agreeable and soothing to Men of excellent and warm affections, but of too great sensibility of spirit, whose tempers have been hurt by frequent and unmerited disappointments.

A BAD opinion of Human Nature readily produces a selfish disposition, and renders the temper cheerless and unfociable; a mean opinion of our intellectual faculties depresses the genius, as it cuts off all prospect of attaining a much greater degree of knowledge than is possessed at present, and of carrying into execution any grand and extensive plans of improvement.

It is not proposed to insist further

ther on the several advantages and disadvantages of these opposite views of Human Nature, and on their influence in forming a character. — Perhaps that View may be the safest which considers it as formed for every thing that is good and great, which sets no bounds to its capacities and powers, but looks on its present attainments as trifling and inconsiderable.

ENQUIRIES into Human Nature, tho' of the last importance, have been prosecuted with little care and less success. This has been owing partly to the general causes which have obstructed the progress of the other branches of knowledge, and partly to the peculiar difficulties

of the subject. Enquiries into the structure of the Human Body have indeed been prosecuted with great diligence and accuracy. But this was a matter of no great difficulty. It required only labour and a steady hand. The subject was permanent; the Anatomist could fix it in any position, and make what experiments on it he pleased.

THE Human Mind, on the other hand, is an object extremely fleeting, not the same in any two individuals, and ever varying even in the same person. To trace it thro' its almost endless varieties, requires the most profound and extensive knowledge, and the most piercing and collected genius. But tho' it
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be a matter of great difficulty to investigate and ascertain the laws of the mental constitution, yet there is no reason to doubt, however fluctuating it may seem, of its being governed by laws as fixt and invariable as those of the Material System.

It has been the misfortune of most of those who have study'd the philosophy of the Human Mind, that they have been little acquainted with the structure of the Human Body, and with the laws of the Animal Oeconomy; and yet the Mind and Body are so intimately connected, and have such a mutual influence on one another, that the constitution of either, examined

apart, can never be thoroughly understood. For the same reason it has been an unspeakable loss to Physicians, that they have been so generally inattentive to the peculiar laws of the Mind, and to their influence on the Body. A late celebrated professor of Medicine in a neighbouring nation, who perhaps had rather a clear and methodical head, than an extensive genius or enlarged views of Nature, wrote a System of Physic, wherein he seems to have considered Man entirely as a Machine, and makes a feeble and vain attempt to explain all the Phænomena of the Animal Oeconomy, by mechanical and chymical principles alone. Stahl, his cotemporary

porary and rival, who had a more enlarged genius, and penetrated more deeply into Nature, added the consideration of the sentient principle, and united the philosophy of the Human Mind with that of the Human Body : but the luxuriance of his imagination often bewildered him, and the perplexity and obscurity of his stile, occasion his writings to be little read and less understood.

BESIDES these, there is another cause which renders the knowledge of Human Nature very lame and imperfect, which we propose more particularly to enquire into.

MAN has been usually considered as a Being that had no analogy

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to the rest of the Animal Creation. The comparative anatomy of brute Animals hath indeed been cultivated with some attention; and hath been the source of the most useful discoveries in the anatomy of the Human Body: But the comparative Animal Oeconomy of Mankind and other Animals, and comparative Views of their states and manner of life, have been little regarded. The pride of Man is alarmed, in this case, with too close a comparison, and the dignity of philosophy will not easily stoop to receive a lesson from the instinct of Brutes. But this conduct is very weak and foolish. Nature is a whole, made up of parts, which tho' distinct,

distinct, are yet intimately connected with one another. This connection is so close, that one species often runs into another so imperceptibly, that it is difficult to say where the one begins and the other ends. This is particularly the case with the lowest of one species, and the highest of that immediately below it. On this account no one link of the great chain can be perfectly understood, without the knowledge, at least, of the links that are nearest to it.

In comparing the different species of Animals, we find each of them possessed of powers and faculties peculiar to themselves, and admirably adapted to the particular sphere

sphere of action which Providence has allotted them. But, amidst that infinite variety which distinguishes each species, we find many qualities in which they are all similar, and some which they have in common.

MAN is evidently at the head of the Animal Creation. He seems not only to be possess of every source of pleasure, in common with them, but of many others, to which they are altogether strangers. If he is not the only Animal possess of reason, he has it in a degree so greatly superior, as admits of no comparison.

* THAT insensible gradation so

* Buffon..

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conspicuous in all the works of Nature, fails, in comparing Mankind with other Animals. There is an infinite distance between the faculties of a Man, and those of the most perfect Animal; between intellectual power, and mechanic force; between order and design, and blind impulse; between reflection, and appetite.

ONE Animal governs another only by superior force or cunning, nor can it by any address or train of reasoning secure to itself the protection and good offices of another. There is no sense of superiority or subordination among them †.

† INSTANCES from bees, birds of passage, and such like, do not contradict this observation, if rightly understood.

THEIR want of language seems owing to their having no regular train or order in their ideas, and not to any deficiency in their organs of speech. Many Animals may be taught to speak, but none of them can be taught to connect any ideas to the words they pronounce. The reason therefore, why they do not express themselves by combined and regulated signs, is, because they have no regular combination in their ideas.

THERE is a remarkable uniformity in the works of Animals. Each individual of a species does the same things, and in the same manner as every other of the same species. They seem all to be actuated

ated by one soul. On the contrary, among Mankind, every individual thinks and acts in a way almost peculiar to himself. The only exception to this uniformity of character in the different species of Animals, seems to be among those who are most connected with Mankind, particularly dogs and horses.

ALL Animals express pain and pleasure by cries and various motions of the body; but laughter and shedding of tears are peculiar to Mankind. They seem to be expressions of certain emotions of the soul unknown to other Animals, and are scarcely ever observed in infants till they are about six weeks old. The pleasures of the imagination,

nation, the pleasure arising from science, from the fine arts, and from the principle of curiosity, are peculiar to the Human Species. But above all, they are distinguished by the Moral Sense, and the happiness flowing from religion, and from the various intercourses of social life.

WE propose now to make some observations on certain advantages which the lower Animals seem to possess above us; and afterwards to enquire how far the advantages possessed by Mankind are cultivated by them in such a manner as to render them happier as well as wiser and more distinguished.

THERE are many Animals who
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have some of the external senses more acute than We have; some are stronger, some swifter; but these and such other qualities, however advantageous to them in their respective spheres of life, would be useless and often very prejudicial to us. But it is a very serious and interesting question, whether they possess not certain advantages over us, which are not the result of their particular state of life, but are advantages in those points, where we ought at least to be on a level with them.

Is it not notorious that all Animals, except ourselves, enjoy every pleasure their Natures are capable of, that they are strangers to pain

and sickness, and, abstracting from external accidents, arrive at the natural period of their Being? We speak of wild Animals only. Those that are tame and under our direction partake of all our miseries.— Is it a necessary consequence of our superior faculties, that not one of ten thousand of our species dies a natural death, that we struggle thro' a † *frail and feverish being*, in continual danger of sickness, of pain, of dotage, and the thousand nameless ills that experience shews to be the portion of human life?— If this is found to be the designed order of Nature, it becomes us cheerfully to submit to it; but if

† Milton.

these

these evils appear to be adventitious and unnatural to our constitution, it is an enquiry of the last importance, whence they arise and how they may be remedied.

THERE is one principle which prevails universally in the Brute Creation, and is the immediate source of all their actions. This principle, which is called Instinct, determines them by the shortest and most effectual means to pursue what their several constitutions render necessary.

It seems to have been the general opinion that this principle of Instinct was peculiar to the Brute Creation; and that Mankind were designed by Providence, to be go-

governed by the superior principle of Reason, entirely independent of it. But a little attention will shew, that Instinct is a principle common to us and the whole Animal world, and that, as far as it extends, it is a sure and infallible guide; tho' the depraved and unnatural state, into which Mankind are plunged, often stifles its voice, or renders it impossible to distinguish it from other impulses which are accidental and foreign to our Nature.

REASON indeed is but a weak principle in Man, in respect of Instinct, and is generally a more unsafe guide.—The proper province of Reason is to investigate the causes of things, to shew us what consequences

quences will follow from our acting in any particular way, to point out the best means of attaining an end, and, in consequence of this, to be a check upon our Instincts, our tempers, our passions, and our tastes: But these must still be the immediately impelling principles of action. In truth, life, without them, would not only be joyless and insipid, but quickly stagnate and be at an end.

SOME of the advantages, which the Brute Animals have over us, are possessed in a considerable degree by those of our own species, who being but just above them, and guided in a manner entirely by Instinct, are equally strangers to the

noble attainments of which their Natures are capable, and to the many miseries attendant on their more enlightened brethren of Mankind.

It is therefore of the greatest consequence, to enquire into the Instincts that are natural to Mankind, to separate them from those cravings which bad habits have occasioned, and, where any doubt remains on this subject, to enquire into the analogous Instincts of other Animals, particularly into those of the savage part of our own species.

But a great difficulty attends this enquiry. There has never yet been found any class of Men who
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were entirely governed by Instinct, by Nature, or by common sense. The most barbarous nations differ widely in their manners from one another, and deviate as much from Nature in many particulars, as the most polished and most luxurious. They are equally guided by reason, variously perverted by prejudice, custom, and superstition. Yet a discerning eye will often be able to trace the hand of Nature where her designs are most opposed, and will sometimes be surpris'd with marks of such just and acute reasoning among savage Nations, as might do honour to the most enlightened. In this view the civil and natural history of Mankind becomes a study

not merely fitted to amuse, and gratify curiosity, but a study subservient to the noblest views, to the cultivation and improvement of the Human Species.

It is evident that in comparing Men with other Animals, the Analogy must fail in several respects; because they are governed solely by the unerring principle of Instinct, whereas Men are directed by other principles of action along with this, particularly by the feeble and fluctuating principle of Reason. But altho' in many particular instances it may be impossible to ascertain what is the natural and what is the artificial State of Man, to distinguish between the voice of Nature

ture and the dictates of Caprice, and to fix the precise boundary between the provinces of Instinct and Reason; yet all Mankind agree to admit, in general, such distinctions, and to condemn certain actions as trespasses against Nature, as well as deviations from Reason. Men may dispute whether it be proper to let their beards and their nails grow, on the principle of its being natural; but every Human Creature would be shocked with the impropriety of feeding an infant with Brandy instead of its Mother's Milk, from an instant feeling of its being an outrage done to Nature. In order however to avoid all altercation and ambi-

guity on this subject, we shall readily allow that it is our business, in the conduct of life, to follow whatever guide will lead us to the most perfect and lasting happiness. We apprehend that where the voice of Nature and Instinct is clear and explicit, it will be found the surest guide, and where it is silent or doubtful, we imagine it would be proper to attend to the analogy of Nature among other Animals, not to be an absolute rule for our conduct, but as a means of furnishing light to direct it; and we admit, that, in order to determine what truly is most proper for us, the
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the ultimate Appeal must be made to cool and impartial Experience.

We should likewise avail ourselves of the observations made on tame Animals in those particulars where Art has in some measure improved upon Nature. Thus by a proper attention we can preserve and improve the breed of Horses, Dogs, Cattle, and indeed of all other Animals. Yet it is amazing that this Observation was never transferred to the Human Species, where it would be equally applicable. It is certain, that notwithstanding our promiscuous Marriages, many families are distinguished by peculiar circumstances in their character. This Family
Character,

Character, like a Family Face, will often be lost in one generation and appear again in the succeeding. Without doubt, Education, Habit, and Emulation, may contribute greatly in many cases to preserve it, but it will be generally found, that, independent of these, Nature has stamped an original impression on certain Minds, which Education may greatly alter or efface, but seldom so entirely as to prevent its traces from being seen by an accurate observer. How a certain character or constitution of **Mind** can be transmitted from a Parent to a Child, is a question of more difficulty than importance. It is indeed equally difficult

cult to account for the external resemblance of features, or for bodily diseases being transmitted from a Parent to a Child. But we never dream of a difficulty in explaining any appearance of Nature, which is exhibited to us every day.—A proper attention to this subject would enable us to improve not only the constitutions, but the characters of our posterity. Yet we every day see very sensible people, who are anxiously attentive to preserve or improve the breed of their Horses, tainting the blood of their Children, and entailing on them, not only the most loathsome diseases of the Body, but madness, folly, and the most unworthy

worthy dispositions, and this too when they cannot plead being stimulated by necessity, or impelled by passion.

We shall now proceed to enquire more particularly into the comparative state of Mankind and the inferior Animals.

By the most accurate calculation, one half of Mankind die under eight years of age. As this mortality is greatest among the most luxurious part of Mankind, and gradually decreases in proportion as the diet becomes simpler, the exercise more frequent, and the general method of living more hardy, and as it doth not take place among wild Animals, the
 general

general foundations of it are sufficiently pointed out. The extraordinary havock made by diseases among Children, is owing to the unnatural treatment they meet with, which is ill suited to the singular delicacy of their tender frames. Their own Instincts, and the conduct of Nature in rearing other Animals, are never attended to, and they are incapable of helping themselves. When they are farther advanced in life, the voice of Nature becomes too loud to be stifled, and then, in spite of the influence of corrupted and adventitious taste, will be obeyed.

THOUGH it is a maxim universally allowed, that a multitude of
 4 inhabitants

inhabitants is the firmest support of a state, yet the extraordinary mortality among Children has been little attended to by Men of public spirit. It is thought a natural evil, and therefore is submitted to without examination*. But the impor-

* Thus the loss of a thousand men in an engagement arouzes the public attention, and the severest scrutiny is made into the cause of it, while the loss of thrice that number by sickness passes unregarded: yet the latter calamity is by far the most grievous, whether we regard the State, or the melancholy fate of the unhappy sufferers; and therefore calls more loudly for a Public Enquiry. Perhaps in the one case the loss was inevitable, and might lead to victory; the men faced danger with intrepidity, full of the hopes of conquest if they survived, or of dying honourably in the cause of their country. Perhaps in the other case the
evil,

importance of the question will justify a more particular enquiry, whether the evil be really natural and unavoidable.

It is an unpopular attempt to attack prejudices established by time and habit, and secured by the corruptions of luxurious life. It is equally unpleasant to attempt the reformation of abuses, without the least prospect of success. Yet there is a secret pleasure in plead-

evil, by proper management, might have been prevented: the men perished without being able to make any effort for their preservation; they saw the gradual approaches of death in all its terrors, and fell unlamented, and unsupported by that military ardor and thirst of glory which enable them to despise it in the field.

ing the cause of humanity and helpless innocence.

MANY reasons have been assigned, why the state of Infancy is the most sickly; and why so great a proportion of the human Species is cut off at that early period. Physicians have insisted largely on the unavoidable dangers arising from the sudden and total change of the animal Œconomy of Infants, that commences immediately upon the Birth; and on the dangers arising from the free admission of the external air to their bodies at that time. They have expatiated on the high degree of irritability of their Nervous System, the delicacy of their whole frame,
and

and the acescency of their food. A little reflection, however, may shew us, that this account of the matter, tho' plausible at first view, is not satisfactory. This single consideration refutes it, That all these alledged causes of the sicknesses of Infants are not peculiar to the Human Species, but are found among many other Animals, without being attended with such effects; that the diseases, most fatal to Children, are not found among the Savage part of Mankind; and that they prevail, in exact proportion to the progress of Effeminacy and Luxury; and in proportion as people forsake the plain dictates, of Instinct and Nature, to follow

the Light of what they are pleased to call Reason.

There is, in truth, a greater luxuriancy of Life and Health in Infancy, than in any other period of Life. Infants, we acknowledge, are more delicately sensible to Injury, than those advanced in Life; but, to compensate this, their Fibres and Vessels are more capable of Distension, their whole System is more flexible, their Fluids are less acrid, and less disposed to Putrescence; they bear all Evacu-ations more easily, except that of blood, and, which is an important circumstance in their favour, they never suffer from the terrors of a distracted Imagination. Their Spi-rits

rits are lively and equal; they quickly forget their past Sufferings, and never anticipate the future. In consequence of these advantages, Children recover from diseases, under such unfavourable symptoms as are never survived by Adults. If they waste more quickly under sickness, their recovery from it is quick in proportion; and generally more compleat than in older people, as diseases seldom leave those baneful effects on their Constitutions, so frequent in those of Adults. In short, a Physician ought scarce ever to despair of a Child's Life, while it continues to breathe.

EVERY other Animal brings
 D 3 forth

forth its young without any assistance; but we judge Nature insufficient for that work; and think a Midwife understands it better.—

What numbers of Infants as well as of Mothers are destroyed by the preposterous management of these Artists is well known to all who have enquired into this matter. The most knowing and successful practitioners, if they are candid, will own, that in common and natural cases, Nature is entirely sufficient, and that their business is only to assist her efforts in case of weakness of the Mother, or an unnatural position of the Child.

As soon as an Infant comes into the world, our first care is to cram
it

it with physic.—There is a glareous liquor contained in the bowels of Infants and many other Animals when they are born, which it is necessary to carry off. The medicine which Nature has prepared for this purpose is the Mother's first milk. This indeed answers the end very effectually; but we think some drug forced down the Child's throat will do it much better. The composition of this varies according to the fancy of the good Woman who presides at the birth.—It deserves to be remarked, when we are on this subject, that calves, which are the only Animals generally taken under our peculiar care in these circumstances, are treated in the

same manner. They have the same sort of physic administered to them, and often with the same success; many of them dying under the operation, or of its consequences: and we have the greatest reason to think that more of this species of Animals die at this period, than of all the other species of Animals we see in these circumstances, put together, our own only excepted.

NOTWITHSTANDING the many moving calls of natural Instinct in the Child to suck the Mother's breast, yet the usual practice has been, obstinately to deny that indulgence till the third day after the birth. By this time the suppression of the natural evacuation
of

of the milk, usually bringing on a fever, the consequence proves often fatal to the Mother, or puts it out of her power to suckle her Child at that time. The sudden swelling of the breasts, which commonly happens about the third day, is another bad consequence of this delay. When the breasts become thus suddenly and greatly distended, a child is not only utterly unable to suck, but, by its cries and struggling, fatigues and heats, both itself and the Mother. This is another frequent cause, which prevents nursing.—We must observe here, to the honor of the gentlemen who had the care of the lying-in hospital in London, that

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they

they were the first who, in this Instance, brought us back to Nature and common sense ; and by this means have preserved the lives of thousands of their fellow-creatures. They ordered the Children to be put to the Mother's breast as soon as they shewed a desire for it, which was generally within ten or twelve hours after the birth. This rendered the usual dose of physic unnecessary, the milk-fever was prevented, the milk flowed gradually and easily into the breasts, which before were apparently empty, and things went smoothly on in the natural way. We are sorry however to observe, that this practice is not likely to become soon general.

neral. Physicians do not concern themselves with subjects of this kind, nor with the regimen of Mankind, unless their advice is particularly asked. These matters are founded on established customs and prejudices, which it is difficult to conquer, and dangerous to attack; nor will it ever be attempted by Men who depend on the favor and caprice of the world for their subsistence, and who find it their interest rather to sooth prejudices than to oppose them. If a Mother therefore is determined not to nurse her own Infant, she should, for her own sake, suckle it at least three or four weeks, and then wean it by degrees
from

from her own breast. In this way the more immediate danger arising from repelling the milk, is prevented.

WHEN a Mother does not nurse her own Infant, she does open violence to Nature; a violence unknown among all the inferior Animals, whom Nature intended to suckle their young; unknown among the most barbarous nations; and equally unknown among the most polished, in the purest ages of Greece and Rome. The sudden check given to the great natural evacuation of Milk, at a time when her weakly state renders her unable to sustain so violent a shock, is often of the worst consequence to herself; and the

the loss to the Child is much greater than is commonly apprehended. A Woman in this case runs an immediate risk of her life by a milk-fever, besides the danger of swelling and impostumes of the breast, and such obstructions in them as often lay the foundation of a future cancer.—Of 4,400 Women in the lying-in hospital, only four had milk sores, and these had either no nipples, or former sore breasts*.

Some Women indeed have it not in their power to nurse their Children, for want of milk; and sometimes it is equally improper for the Mother and the Child, on

* Nelson.

account

account of some particular disorder which the Mother labours under. But this is very seldom the case. On the contrary, there are many disorders incident to Women, of which nursing is the most effectual cure; and delicate constitutions are generally strengthened by it. In proof of this we may observe, that while a Mother nurses her Child, her complexion becomes clearer and more blooming, her spirits are more uniformly chearful, her appetite is better, and her general habit of body fuller and stronger. And it is particularly worthy of observation, that fewer Women die
3 while

while they are nursing than at any equal period of their lives, if we except the time of pregnancy, during which it is unusual for a Woman to die of any disease, unless occasioned by some violent external injury.

Another great inconveniency attending the neglect of nursing, is the depriving Women of that interval of respite and ease which Nature intended for them between Child-bearings. A Woman who does not nurse, has naturally a Child every year; this quickly exhausts the constitution, and brings on the infirmities of old-age before their time; and as this neglect is most frequent among Women

men of fashion, the delicacy of their constitutions is particularly unable to sustain such a violence to Nature. A Woman who nurses her Child, has an interval of a year and a half or two years betwixt her Children, in which the constitution has time to recover its vigor*.

WE may reckon, among the disadvantages consequent on the neglect of nursing, the Mother's being deprived of a very high pleasure, of the most tender and endearing

* When the natural evacuation of milk from the breasts is suppressed, it renders the discharge of the Lochia more copious, and of longer duration than Nature intended, which is a frequent source of the Fluor albus.

kind,

kind, which remarkably strengthens her attachment to the Infant. It is not necessary here to enquire into the cause of this particular affection which a Mother feels for the Child she has suckled, superior to that which she feels for a Child suckled by a stranger; but the fact itself is indisputable.

It is not easy to estimate the injury Children sustain by being deprived of their natural nourishment, and, instead of it, being suckled by the milk of Women of different ages and constitutions from their Mothers. Thus far is certain, that a greater number of those Children die who are nursed

by strangers, than of those who are suckled by their own Mothers. This is partly owing however to the want of that care and attention which the helpless state of Infancy so much requires, and which the anxious affection of a Mother can alone supply. Indeed if it was not that Nurses naturally contract a large portion of the instinctive fondness of a Mother, for the Infants they suckle, many more of them would perish by want of care. But it should be observed, that this acquired attachment cannot reasonably be expected among Nurses, in large cities. The same perversion of nature and manners which prevails there among Wo-

men of fashion, and makes them decline this duty, extends equally to those of lower rank: and it cannot be supposed that what the call of Nature, not to speak of love for the husband, is unable to effectuate in the Mother, will be found in a hireling, who for a little money turns her own Infant out of doors. But tho' it is true that a Nurse may acquire by degrees the sollicitude and tenderness of a Mother, yet as this takes place slowly, and only in proportion as habit takes the place of Nature, the neglected Child may perish in the mean time. There results even from this possible advantage, an inconvenience which

is itself sufficient to deter a Woman of any sensibility from permitting her Infant to be suckled by another : and this is, to have a stranger partaking with, or rather alienating from her the rights of a Mother ; to see her Child love another Woman as well, or better than herself ; to perceive the affection it retains for its natural parent a matter of favour, and that of its adopted one a duty : for is not the attachment of the Child the reward due to the tender cares of a Mother *? The many loathsome diseases to which the lower class of Women in large cities are sub-

* *Rouffeau.*

jected.

jected, is another reason against their being intrusted with such an office; diseases which are often fatal to their little charges, or which taint their blood in a manner that they and their succeeding families may feel very severely.

Children should be suckled from nine to twelve months. There are several circumstances that may point out the propriety of weaning them about that time: in many parts of Europe, and in all the Levant, Children taste nothing but their Mother's milk till they are a year old, which in general is a good rule. The call of Nature should be waited for to feed them with any thing more substantial. Many disorders

are incident to Infants, by forcing other food upon them besides their Nurfes milk. When we neglect the plain dictates of Instinct in this case, we cannot move a step without danger of erring, in regard to the quantity or quality of their food, or the the proper times of giving it. New-born Infants are particularly apt to suffer from being stuffed with water-gruel, milk and water, weak wine whey, and other things of the like kind, which are thought perfectly mild and innocent. But the case is, Nature at this time requires very little food, but a great deal of rest, as Infants sleep almost their whole time, for several weeks after they

they are born. When therefore something or other is continually pouring down their throats, their natural repose is interrupted, and the effects are flatulency, gripes, and all the other consequences of indigestion. It is proper to wean Children by degrees, and to make this and every subsequent alteration in their diet as gradual as possible, because too sudden transitions in this respect are often attended with the worst consequences.

WHILE an Infant is fed by the Mother's milk alone, it may be allowed to suck as often as it pleases. It is then under the peculiar protection of Nature, who will not neglect her charge; and in this case

has wisely provided against any inconvenience that may arise from the stomach being overcharged with too much milk, by making the Child throw up the superfluous quantity ; which it does without sickness or straining.

IF a Mother cannot or will not suckle her own Child, it should be given to a Nurse newly delivered, whose constitution both of body and of mind resembles the Mother's as nearly as possible, provided that constitution be a good one. The Nurse should continue to live in every respect as she has been accustomed to do. A transition from a plain diet consisting mostly of vegetables, from a pure air
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and daily exercise, if not hard labour, to a full diet of animal food, fermented liquor, the close air of a town, and a total want of exercise, cannot fail to affect the health both of the Nurse and the Child.

The attempt to bring up an Infant entirely by the spoon is offering such a violence to Nature, as nothing but the most extreme necessity can justify. If a Child was to be nourished in this way, even by its Mother's milk alone, it would not answer. The action of sucking, like that of chewing, occasions the secretion of a liquor in the Child's mouth, which being intimately mixed with the milk,
 makes

makes it fit easy upon, and properly digest in the stomach.

BESIDES these, there are other circumstances in the rearing of Children, in which, we apprehend, neither Instinct nor the Analogy of Nature is properly regarded.

ALL young Animals naturally delight in the open air, and in perpetual motion: But we signify our disapprobation of this intention of Nature, by confining our Infants mostly within doors, and swathing them from the time they are born as tightly as possible.— This natural Instinct appears very strong when we see a Child released from its confinement, in the short interval

interval between pulling off its day cloaths, and swathing it again before it is put to sleep. The evident tokens of delight which the little creature shews in recovering the free use of its limbs, and the strong reluctance it discovers to be again remitted to its bondage, one should imagine would strike a conviction of the cruelty and absurdity of this practice, into the most stupid of Mankind. This confinement, Boys, in general, are sooner released from; but the fairer part of the Species suffer it, in some degree, during life.

SOME nations have fancied that Nature did not give a good shape to the head, and thought it would be

Be better to mould it into the form of a sugar-loaf. The Chinese think a Woman's foot much handsomer if squeezed into a third part of its natural size. Some African nations have a like quarrel with the shape of the nose, which they think ought to be laid as flat as possible with the face. We laugh at the folly and are shocked with the cruelty of these barbarians; but think, with equal absurdity, that the natural shape of a Woman's chest is not so elegant, as we can make it by the confinement of Stays.—The common effects of this practice are disorders in the stomach and obstructions in the lungs, from their not having sufficient room to play,

play, which, besides tainting the breath, cuts off numbers of young Women by consumptions in the very bloom of life.—But Nature has shewn her resentment of this practice in the most striking manner, by rendering above half the Women of fashion deformed in some degree or other. Deformity is peculiar to the civilized part of Mankind, and is almost always the work of our own hands. The Turkish and Asiatic Women, who are distinguished for the elegance of their form, and the gracefulness of their carriage, are accustomed from their Infancy to wear no dress but what is perfectly loose.—The superior strength, just
 propor-

proportions, and agility of Savages are entirely the effects of their hardy education, of their living mostly abroad in the open air, and of their limbs never having suffered any confinement.—The Siamese, Japanese, Indians, Negroes, Savages of Canada, Virginia, Brazil, and most of the inhabitants of South America, do not swathe their Children, but lay them in a kind of large cradle lined and covered with skins or furs. Here they have the free use of their limbs; which they improve so well, that in two or three months they crawl about on their hands and knees, and in less than a year walk without any assistance. Where Children are swathed,

swathed, or so closely pinioned down in their cradles, that they cannot move, the * impulsive force of the internal parts of the body disposed to increase, finds an insurmountable obstacle to the movements required to accelerate their growth. The Infant is continually making fruitless efforts, which waste its powers or retard their progress. It is scarcely possible to swathe Children in such a manner as not to give them some pain; and the constant endeavour to relieve themselves from an uneasy posture, is a frequent cause of deformity. When the swathing is tight, it impedes the breathing, and

* Rousseau.

the

the free circulation of the blood, disturbs the natural secretions, and disorders the constitution in a variety of ways. If an Infant is pinioned down in its cradle in such a manner as to prevent the superfluous humour secreted in the mouth from being freely discharged, it must fall down into the stomach; where it occasions various disorders, especially in time of teething, when there is always a very great secretion of this fluid. Another inconvenience which attends this unnatural confinement of Children, is the keeping them from their natural action and exercise, which both retards their growth, and diminishes the strength of
of

of their bodies. It is pretended that Children left thus at liberty; would often throw themselves into postures destructive of the perfect conformation of their body. But if a Child ever gets into a wrong situation, the uneasiness it feels soon induces it to change its posture. Besides, in those countries where no such precautions are taken, the Children are all robust and well proportioned. It is likewise said; that if Children were left to the free use of their limbs, their restlessness would subject them to many external injuries; but tho' they are,* heavy, they are proportionably feeble, and cannot move

* Rousseau.

with sufficient force to hurt themselves. The true source, however, of that wretched slavery to which they are condemned is this ; an Infant whose limbs are at liberty must be constantly watched, but when it is fast bound, it requires little attendance from its Nurse, and may be thrown into any corner.

It is of the utmost consequence to the health of Infants, to keep them perfectly clean and sweet. The inhabitants of the * Eastern countries, particularly Turkey, and the natives of America, are extremely attentive to this article. The confined dress of our Infants renders a great degree of atten-

* Bufon.

tion

tion to cleanliness peculiarly necessary. The close application of any thing acrid to the delicate and sensible skin of an Infant, gives a very speedy irritation, and is one of the most frequent causes of Children's crying.

CHILDREN when very young never cry but from pain or sickness, and therefore the cause of their distress should be accurately enquired into. If it is allowed to continue, it disturbs all the animal functions, especially the digestive powers; and from the disorders of these most of the diseases incident to Children proceed. The cries of an Infant are the voice of Nature supplicating relief. It can

express its wants by no other language. Instead of hearkening to this voice, we often stifle it, by putting the little wretch into a cradle, where the noise and violent motion confound all its senses, and extinguish all feelings of pain in a forced and unnatural sleep. Sometimes they are allowed to cry till their strength is exhausted. But their violent struggles to get relief, and the agitations of their passions, equally disorder their constitutions; and when a Child's first sensations partake so much of pain and distress, and when the turbulent passions are so early awaked and exercised, there is some reason to suspect they

they may have an influence on the future temper.

CHILDREN require a great deal of sleep, particularly in early infancy, nor should it ever be denied them. If they are allowed to be in constant motion when they are awake, which they always chuse to be, there will be no occasion for rocking them in a cradle: but the sleep which is forced, by exhausted Nature sinking to rest after severe fits of crying, is often too long and too profound. Rocking in Cradles is improper in every respect, from the confinement they occasion, from their overheating Infants, from their disordering the digestion of their food, and from

their procuring an unnatural and forced Sleep.

As Children naturally turn their eyes to the light, their beds or cradles should be lighted from the feet; in such a way as that both eyes may be equally exposed to it. If the light is on one side, the eye that is most frequently directed to it will become strongest. This is likewise a frequent cause of Squinting*.

THE mismanagement of Children is principally owing to over-feeding, over-clothing, want of exercise, and of fresh air †. Though, as was before observed, a young

* Buffon.

† See a very spirited and judicious essay on Nursing, by Dr. Cadogan.

Child never cries but from pain or sickness, yet the universal remedy, absurdly applied for all its distresses, is giving it something to eat or to drink, or rocking it in a cradle. If the wants and motions of a child are attended to, it will be found to shew several signs of desiring food before it cries for it, the first sensations of hunger never being attended with pain. Indeed these signs are seldom observed, because Children are seldom suffered to be hungry. If they were regularly fed only thrice a day, at stated intervals, after they are weaned, the signals of returning hunger would be as intelligible as if they spoke; but while they are crammed with some

trash every hour, the calls of natural appetite can never be heard. Their food should be simple, and of easy digestion, and should never be taken hot: after they are weaned, till they are three years old, it should consist of plain milk, panada, well-fermented bread, barley-meal porridge; and at dinner plain light broth with barley or rice. All kinds of pastry, puddings, custards, &c. where the chief ingredients are unfermented flour, eggs, and butter, tho' generally thought to be light, lie much heavier on the stomach than many kinds of animal food. Fermented liquors of every kind, and all sorts of spiceries, are improper. They give a stimu-

lus to the digestive powers, which they do not require, and, by exciting a false appetite, are often the cause of their being overcharged. Their drink should be pure water. The quantity of Children's food should be regulated by their appetite; and as they always eat with some eagerness full as much as they ought, whenever that eagerness ceases, their food should be immediately withdrawn.

THE practice of putting many clothes on Children, indulging them in sitting over the fire, sleeping in small and warm rooms, and preserving them from being exposed to the various inclemencies of the weather, relaxes their bodies,
and

and enervates their minds. If Children, together with such an effeminate education, are pampered with animal food, rich sauces, and such other diet as overcharges their digestive powers, they become sickly as well as weak.

It is a general error, that a newborn Infant cannot be kept too warm. From this unfortunate prejudice, a healthy Child is soon made so tender, that it cannot bear the fresh air without catching cold. A Child can neither be kept too cool, nor too loose in its dress. It wants less clothing, in proportion, than a grown person, because it is naturally warmer; at least more uniformly and equally warm. This is universal

versal among all animals. There are numberless instances of Infants; exposed and deserted, that have lived several days, in such severe weather as would have killed most adults. Many of the diseases incident to new-born Infants, and to Lying-in Women, arise from the hot regimen to which they are subjected. It is generally thought necessary to keep Lying-in Women in a constant, extorted Sweat, by confining them for several days closely to bed, in warm rooms; where great care is taken to exclude the fresh air; by giving them all their drink warm, and obliging them to take down a larger quantity of it than their thirst demands. If all

all these methods prove insufficient to force out the desired Sweat, the assistance of sudorific medicines, sometimes of the heating kind, is called in. There is the greatest reason to believe, that the whole of this artificial System of management is highly pernicious. It is contrary to the Analogy of Nature among all other Animals, and among the uncultivated part of the human species, who, unless in some very extraordinary cases, recover easily and speedily, after bringing forth their young, without requiring to be kept warmer than usual. The frequent deaths, and the slow and difficult recoveries of Women after Child-birth, shew plainly that there

is an error somewhere. It is the refuge of ignorance, or the blindness of prejudice, to say, that these evils are natural and unavoidable. The Constitution of a Lying-in Woman is indeed naturally more irritable than usual, but this irritability is much increased by a hot regimen, and by keeping her constantly dissolved in Sweats: the effect of which is, to weaken her so much, that the least application of external cold often produces the most dangerous consequences. This is considered as an additional reason for keeping the unhappy Woman still warmer. It generally happens, that a woman, for some days after her delivery, has a constant
Moisture

Moisture on her Skin; this natural Moisture is most effectually promoted by keeping her as cool as in her usual health. If the heat is increased, instead of this salutary Perspiration, a Fever is probably produced, which either suppresses it entirely, or is attended with a profuse colliquative Sweat; and often, in consequence of such Sweat, with a Miliary Eruption. By another fatal error, in mistaking an Effect for a Cause, this Miliary Eruption is considered as a critical and highly salutary translocation of some imaginary morbid matter to the Skin; which ought to be promoted, by a warm regimen and sudorific medicines. Thus,

By leaving the plain road of Nature and common Sense, people involve themselves in a labyrinth of errors, and fancy they are curing Diseases, when, in truth, they are creating them. It is a certain fact, however strange it may appear, that in a well-regulated Lying-in Hospital, Women recover sooner, and are subjected to fewer accidents after Child-birth, notwithstanding the unavoidable exposure to more light and noise, than Ladies of Fashion, who are thought to possess every possible conveniency, in their own houses. The reason is obvious: In such an Hospital, the Women lie in a large ward, kept cool and well ventilated, and under the direction

rection and absolute government of a Physician, who is not fettered by other people's prejudices, but feels himself at full liberty to act according to the dictates of his own Understanding and Experience.

BUT we return to our Subject; Children should have no shoes or stockings, at least till they are able to run abroad. They would stand firmer, learn to walk sooner, and have their limbs better proportioned, if they were never cramped with ligatures of any kind. Besides, stockings are a very uncleanly piece of dress, and always keep an Infant's legs cold and wet, if they are not shifted almost every hour.

THE active principle is so vigorous

rous and overflowing in a Child, that it loves to be in perpetual motion itself, and to have every object around it in motion. This exuberant activity is given it for the wisest purposes, as it has more to do and more to learn in the first three years of its life, than it has in thirty years of any future period of it. But that lively and restless spirit, which in infancy seemed to animate every thing around it, gradually contracts itself, as the Child advances in Life; nature requiring no more motion than is necessary for its preservation, and sinks at last into that calm and stillness which close the latter days of human life.

WE should freely indulge this active spirit and the restless curiosity of Children, by allowing them to move about at their pleasure. This exercise gives strength and agility to their limbs and vigour to their constitutions. They should be allowed and even encouraged to handle objects from their earliest infancy, and be suffered to approach them as soon as they are able to move on their hands and knees. It is only by touch that we acquire just ideas of the figure and situation of bodies, and therefore we cannot be too early accustomed to examine by this sense every visible body within our reach. All these purposes, however, are frustrated by Infants being
con-

confined in their Nurfes arms till they are able to walk alone. This confinement is likewise very apt to give a twist to their shape, if the Nurse is not particularly careful to carry them alternately in both arms, tho' this twist may not appear for many years after. But a still more important injury may be done to them by this practice, so universal among those of better rank; the injury arising from their having too much or too little exercise, or from its being given them at an improper time. If a Child is suffered to move about at its pleasure, like any other young animal, from the time it is two or three months old, unerring Instinct will direct it to take precisely the

Quantity of Exercise, and to take it at the precise times which are most proper. But if it is carried always in a Nurse's arms, these important circumstances must be regulated by her peculiar temper or caprice. It is easy to foresee some of the numerous inconveniencies that must arise from this.

NEITHER ought Children to be assisted, in their learning to walk, by leading-strings. The only use of these is to save trouble to Nurses, who, by allowing the Children to swing in them, often hurt their shape, and retard their progress in walking. They are less subject to fall when they have no such artificial assistance to depend

pend on; and they cannot too early be made sensible that they are never to expect a support or assistance in doing any thing which they are able to do for themselves. When Infants have escaped from the hands of their Nurses and are able to run about and shift for themselves, they generally do well. It is commonly thought that weakly Children should not be put on their legs, especially if they are the least bent or crooked: but experience shews that crooked legs will grow in time strong and strait by frequent walking, while disuse makes them worse and worse every day*.

CITIES are the graves of the hu-

* Cadogan.

man species *. They would perish in a few generations, if they were not constantly recruited from the country. The confined, putrid air which most of their inhabitants breathe, their foul feeding, their want of natural exercise, but, above all, their debauchery, shorten their lives, ruin their constitutions, and produce a puny and diseased race of Children.

EVERY circumstance points out the country as the proper place for the education of Children; the purity of the air, the variety of rustic sports, the plainness of diet, the simplicity and innocence of manners, all concur to recommend it,

* Rousseau.

Crowd-

Crowding Children together in hospitals is extremely pernicious to their health, both from the confinement they are subjected to, and from the unwholesome air occasioned by a number of people living in the same house. But it is still more pernicious to confine them, before they have attained their full growth and strength, to sedentary employments, where they breathe a putrid air, and are restrained from the free use of their limbs. The usual effect of this confinement is, either to cut them off early in life, or to render their constitutions weak and sickly. The insatiable thirst for money, not only hardens the heart against every sentiment of humanity,

nity, but makes Men blind to that very interest which they so anxiously pursue. The same principles of sound policy, which induces them to spare their horses and cattle, till they arrive at their full size and vigour, should naturally lead them to grant a like respite to their Children.

Tho' diet demands the greatest attention, in puny constitutions, yet it admits of a very great latitude in Children hardened by exercise and daily exposed to the vicissitudes of the weather. It is impossible to ascertain what the human body may be brought to bear, if it is gradually inured to the intemperance of seasons and elements, to
hunger,

hunger, thirst, and fatigue. Before it hath acquired settled habits, we may induce almost any we please, without danger; when it is once arrived at its full growth and consistence, every material alteration is dangerous. But the delicacy and luxury of modern education destroy the foundation of this native vigor and flexibility. Notwithstanding the variety of absurd and unnatural customs that prevail among barbarous nations, they are not sickly as we are, because the hardiness of their constitutions enables them to bear all excesses. The women who inhabit the isthmus of America are plunged in cold water, along with their Infants, immediately

ately after their delivery, without any bad consequence. All those diseases which arise from catching of cold, or a sudden check given to the perspiration, are found only among the civilized part of Mankind. An old Roman or an Indian, in the pursuits of war or hunting, would plunge into a river whilst in a profuse sweat, without fear and without danger. A similar hardy education would make us all equally proof against the bad effects of such accidents.—The greater care we take to prevent catching cold, by the various contrivances of modern luxury, the more we become subjected to it.—We can guard against cold only by rendering ourselves supe-

superior to its influence.—There is a striking proof of this in the vigorous constitutions of Children braced by the daily use of the cold bath; and still a stronger proof, in those Children who are thinly clad, and suffered to be without stockings or shoes in all seasons and weathers.

NATURE never made any country too cold for its own inhabitants.—In cold climates she has made exercise and even fatigue habitual to them, not only from the necessity of their situation, but from choice, their natural diversions being all of the athletic and violent kind. But the softness and effeminacy of modern manners has
both

both deprived us of our natural defence against the diseases most incident to our own climate, and subjected us to all the inconveniences of a warm one, particularly to that debility and morbid sensibility of the nervous system, which lays the foundation of most of our diseases, and deprives us at the same time of the spirit and resolution to support them.

Most of those Children who die under two years of age, are cut off by the consequences of teething. This is reckoned a natural and inevitable evil; but as all other animals, and the uncultivated part of Mankind, get their teeth without danger, there is reason to suspect
 6 this

This is not a natural evil. The process of Nature in breeding teeth is different from her usual method of operating in the human body, which is without pain, and commonly without exciting any particular sensation. But though cutting of the teeth may be naturally attended with some pain, and even a small degree of fever, yet if a Child's constitution be perfectly sound and vigorous, probably neither of these would be followed by any bad consequence. The irritability of the nervous System, and the inflammatory disposition of the habit at this period, are probably owing in a great measure to too full living, to the constitution being debilitated by

By the want of proper Exercise, by the want of free Exposure to the open Air, and the numberless other Effeminacies of modern Education. Other animals facilitate the cutting of their teeth by gnawing such bodies as their gums can make some impression on. An Infant, by the same mechanical Instinct, begins very early to carry every thing to its mouth. As soon as this indication of Nature is observed, it should be diligently followed, by giving the Child something to gnaw, which is inoffensive, which is cooling, and which yields a little to the pressure of its gums, as liquorice-root, hard biscuit, wax candle, and such like. A perfectly hard body, such as coral, does not answer the purpose,

nor will a Child use it, when its gums are in the least pained.

We cannot help observing here, the very great prejudice which Children of better rank often sustain, by a too early application to different branches of education. The most important possession that can be secured to a Child, is a healthy and vigorous constitution, a chearful temper, and a good heart. Most sickly Children either die very soon, or drag out an unhappy life, burdensome to themselves, and useless to the public. There is nothing indeed to hinder a Child from acquiring every useful branch of knowledge, and every elegant

elegant accomplishment suited to his age, without impairing his constitution; but then the greatest attention must be had to the powers of his body and mind, that they neither be allowed to languish for want of exercise, nor be exerted beyond what they can bear. Nature brings all her works to perfection by a gradual process. Man, the last and most perfect of her works below, arrives at his by a very slow process. In the early period of life, Nature seems particularly solicitous to increase and invigorate the bodily powers. One of the principal instruments she uses for this purpose is, that restless activity which makes a Child
delight

delight to be in perpetual motion. The faculties of the mind disclose themselves in a certain regular succession. The powers of imagination first begin to appear by an unbounded curiosity, a love of what is great, surprizing, and marvellous, and, in many cases, of what is ridiculous. The perception of what is beautiful in Nature does not come so early. The progress of the affections is slower: at first they are mostly of the selfish kind, but, by degrees, the heart dilates, and the social and public affections make their appearance. The progress of reason is extremely slow. In childhood the mind can attend to nothing but what keeps its active

powers in constant agitation, nor can it take in all the little discriminating circumstances which are necessary to the forming a true judgment either of persons or things. For this cause it is very little capable of entering into abstract reasoning of any kind, till towards the age of manhood. It is even long after this period before any justness of taste can be acquired, because that requires the most improved use of the affections, of the reasoning faculty, and of the powers of imagination. If this is the order and plan of Nature in bringing Man to the perfection of his kind, it should be the business of education religiously to follow it, to assist the
successive

ſucceſſive openings of the human powers, to give them their proper exerciſe, but to take care that they never be over-charge'd. If no regard is had to this rule, we may indeed accelerate the ſeeming maturity of our faculties, as we can rear a plant in a hot-bed, but we ſhall never be able to bring them to that full maturity, which a more ſtrict attention to Nature would have brought them to. This is, however, ſo little obſerved in the education of Children of better ſhion, that Nature is, almoſt from the beginning, thwarted in all her motions. Many hours are ſpent every day in ſtudies painfully diſagreeable,

that give exercise to no faculty but the memory, and only load it with what will probably never turn to either future pleasure or utility. Some of the faculties are overstrained, by putting them upon exertions disproportioned to their strength; others languish for want of being exercised at all. No knowledge or improvement is here acquired by the free and spontaneous exertion of the natural powers: it is all artificial and forced. Thus health is often sacrificed, by the body being deprived of its requisite exercise, the temper hurt by frequent contradiction, and the vigour of the mind impaired by unnatural and overstrained exertions.

ertions. The happiest period of Human Life, the days of health, cheerfulness and innocence, on which we always reflect with pleasure, not without some mixture of regret, are spent in the midst of tears, punishments, and slavery; and this is to answer no other end but to make a Child a Man some years before Nature intended he should be one. It is not meant here to insinuate, that Children should be left to form themselves without any direction or assistance. On the contrary, they need the most watchful attention from their earliest infancy, and often contract such bad health, such bad tempers, and such bad habits, before

they are thought proper subjects of education, as will remain with them, in spite of all future care, as long as they live. We only intended to point out the impropriety of precipitating education, by forsaking the order in which Nature unfolds the human powers, and by sacrificing present happiness to uncertain futurity. There is a kind of culture that will produce a Man at fifteen, with his character and manners perfectly formed: but then he is a little Man; his faculties are cramped, and he is incapable of further improvement. By a different culture he might not, perhaps arrive at full maturity, till five-and-twenty;

twenty; but then he would be by far the superior man, bold, active, and vigorous, with all his powers capable of still further enlargement. The business of education is indeed, in every view, a very difficult task. It requires an intimate knowledge of Nature, as well as great address, to direct a Child, before he is able to direct himself, to lead him without his being conscious of it, and to secure the most implicit obedience, without his feeling himself to be a slave. It requires besides such a constant watchfulness, such inflexible steadiness, and, at the same time, so much patience, tenderness, and affection, as can scarcely

scarcely be expected but from the heart of a parent.

THESE few observations are selected from a great number that might be mentioned, to prove that many of the calamities complained of as peculiarly affecting the Human Species, are not necessary consequences of our constitution, but are entirely the result of our own caprice and folly, in paying greater regard to vague and shallow reasonings, than to the plain dictates of Nature, and the analogous constitutions of other Animals.—They are taken from that period of life, where Instinct is the only active principle of our Nature, and consequently

quently where the analogy between us and other Animals will be found most compleat.—When our superior and more distinguishing faculties begin to expand themselves, the analogy becomes indeed less perfect. But, if we would enquire into the cause of our weak and sickly habits, we must go back to the state of Infancy. The foundation of the evil is laid there. Habit soon succeeds in the place of Nature, and, however unworthy a successor, requires almost equal attention. As years advance, additional causes of these evils are continually taking place, and disorders of the body and mind mutually inflame each other.

other. — But this opens a field too extensive for this place. We shall only observe, that the Decline of Human Life exhibits generally a scene quite singular in Nature. — The gradual decay of the more humane and generous feelings of the heart, as well as of all our boasted superior powers of imagination and understanding, till at last they are utterly obliterated, and leave us in a more helpless and wretched situation than that of any Animal whatever; is surely of all others the most humbling consideration to the pride of man. — Yet there is great reason to believe that this melancholy Exit is not our natural one, but
that

that it is owing to causes foreign and adventitious to our Nature.— There is the highest probability, at least, that if we led natural lives, we should retain to the last the full exercise of all our senses, and the full possession of those superior faculties, which we hope we shall retain in a future and more perfect state of existence.—There is no reason to doubt but it is in the power of art to protract life even beyond the period which Nature has assigned to it. But this enquiry, however important, is trifling, when compared to that which leads us to the means of enjoying it, whilst we do live.

SECTION





SECTION II.

THE advantages, which Mankind possess above the rest of the Animal Creation, are principally derived from Reason, from the Social Principle, from Taste, and from Religion. We shall proceed to enquire how much each of these contribute to make life more happy and comfortable.

REASON, of itself, cannot, any more than riches, be reckoned an
immediate

immediate blessing to Mankind. It is only the proper application of it, to render them more happy, that can entitle it to that name. Nature has furnished us with a variety of internal Senses and Tastes, unknown to other Animals. All these, if properly cultivated, are sources of pleasure, but without culture, most of them are so faint and languid, that they convey no gratification to the Mind. This culture is the peculiar province of Reason. It belongs to Reason to analyze our Tastes and Pleasures, and, after a proper arrangement of them according to their different degrees of excellence, to assign to each that degree

degree of cultivation and indulgence which its rank deserves, and no more. But if Reason, instead of thus doing justice to the various gifts of Providence, be unattentive to her charge, or bestow her whole attention on One, neglecting the rest, and if, in consequence of this, little happiness be enjoyed in life, in such a case Reason can with no great propriety be called a blessing. Let us then examine its effects among those who possess it in the most eminent degree.

THE natural advantages of Genius, and a superior Understanding, are extremely obvious. One unacquainted with the real state of human affairs, would never doubt
of

of their securing to their possessors the most honourable and important stations among mankind, nor suspect that they could ever fail to place them at the head of all the useful arts and professions. If he were told this was not the case, he would conclude it must be owing to the folly or wickedness of Mankind, or to some unhappy concurrence of accidents, that such Men were deprived of their natural stations and rank in life. But in fact it is owing to none of these causes. A superior degree of Reason and Understanding does not usually form a Man either for being a more useful member of society, or more happy in himself.

These

These talents are usually dissipated in such a way, as renders them of little account, either to the public or to the possessor. — This waste of Genius exhibits a most astonishing and melancholy prospect. A large library gives a full view of it. Among the multitude of books of which it is composed, how few engage any one's attention? Such as are addressed to the heart and imagination, such as paint life and manners in just colours and interesting situations, and the very few that give genuine descriptions of Nature in any of her forms, or of the useful and elegant arts, are read and admired. But the far more numerous volumes, productions of

the intellectual powers, profound systems and disquisitions of philosophy and theology, are neglected and despised, and remain only as monuments of the pride, ingenuity, and impotency of Human Understanding. Yet many of the inventors of these systems discover the greatest acuteness and depth of Genius; half of which, exerted on any of the useful or elegant arts of life, would have rendered their names immortal.—But it has ever been the misfortune of philosophical Genius to grasp at objects which Providence has placed beyond its reach, and to ascend to general principles and to build systems, without that previous
large

large collection and proper arrangement of facts, which alone can give them a solid foundation. — Notwithstanding this was pointed out by Lord Bacon, in the fullest and clearest manner, yet no attempts have been made to cultivate any one branch of useful philosophy upon his excellent plan, except by Sir Isaac Newton, Mr. Boyle, and a very few others. — Genius is naturally impatient of restraint, keen and impetuous in its pursuits ; it delights therefore in building with materials which the Mind contains within itself, or such as the Imagination can create at pleasure. But the materials, requisite for the improvement of any use-

ful art or science, must all be collected from without, by such slow and patient observation, as little suits the vivacity of Genius, and generally requires more bodily activity, than is usually found among Philosophers.

ALMOST the only pure productions of the Understanding, that have continued to command respect, are those of Abstract Mathematicks. These will always be valuable, independent of their application to the useful arts. The exercise they give to the invention, and the agreeable surprize they excite in the Mind, by exhibiting unexpected relations of figures and quantity, are of themselves natural
sources

sources of pleasure. This is the only science, the principles of which the philosopher carries in his own Mind; infallible principles to which he can safely trust.

Tho' Men of Genius cannot bear the fetters of method and system, yet they are the only proper people to plan them out. The Genius to lead and direct in philosophy is distinct from, and almost incompatible with the Genius to execute. Lord Bacon was a remarkable instance of this. He brought the Systematic Method of the Schoolmen, which was founded on Metaphysical and often Nominal Subtilties, into deserved contempt, and laid down a method

of investigation founded on the justest and most enlarged views of Nature, but which neither himself nor succeeding philosophers have had patience to put in strict execution.

For the reasons above mentioned, it will be found that scarcely any of the useful arts of life owe their improvements to philosophers. They have been principally obliged to accidental discoveries, or to the happy natural sagacity of Men, who exercised those arts in private, and who were unacquainted with and undebauched by philosophy.— This has in a particular manner been the fate of Medicine, the most useful of all those arts. If
by

by Medicine be meant the art of preserving health, and restoring it when lost, any Man of sense and candor, who has been regularly bred to it, will own that his time has been mostly taken up with enquiries into branches of learning, which upon trial he finds utterly unprofitable to the main ends of his profession, or wasted in reading useles theories and voluminous explanations and commentaries on these theories; and will ingenuously acknowledge, that every thing useful, which he ever learned from books in the course of many years study, might be taught to any Man of common sense and attention in almost as many months,

and that a few years experience is worth all his library.—Medicine in reality owes more to that illiterate enthusiast, Paracelsus, for introducing some of the most useful remedies, than to any physician who has wrote since the days of Hippocrates, if we except Dr. Sydenham; who owes his reputation entirely to a great natural sagacity in making observations, and to a still more uncommon candor in relating them. What little medical philosophy he had, which was as good as his time afforded, served only to warp his Genius, and render his writings more perplexed and tiresome.

BUT what shews in the strongest light at what an awful distance
philoso-

philosophers have usually kept from enquiries of general utility to mankind, is, that Agriculture, as a science, is yet only in its infancy.—A mathematician or philosopher, if he happens to possess a farm, does not understand the construction of his cart or plough so well as the fellow who drives them, nor is he so well acquainted with the method of cultivating his ground to the greatest advantage. We have indeed many Systems of Agriculture, that is, we have large compilations of general maxims and principles, along with a profusion of what is called philosophical reasoning on the subject. But the capital deficiency in Husbandry

bandry is, a copious Collection of particular Observations and Experiments, fully and clearly narrated, well attested, and properly arranged. These alone can give any authority to general Maxims. Without these we ought to distrust all such Maxims, as we know many of them are founded on facts, either totally false or very imperfectly narrated, and that others are established on very erroneous reasoning from facts that are indeed unquestionable.

It is with pleasure, however, that we observe the Genius of a more enlarged philosophy arising, a philosophy subservient to life and public utility. Since knowledge

has come to be more generally diffused, that spirit of free enquiry, which formerly employed itself in theology and politics, begins now to pierce into other sciences. The authority of antiquity and great names, in subjects of opinion, is less regarded. Men begin to be weary of theories which lead to no useful consequences, and have no foundation but in the imagination of ingenious Men. The load of learned rubbish, under which science has lain so long concealed, partly for the meanest and vilest purposes, begins to be taken off, and there seems to be a general disposition in Mankind to expose to their deserved contempt those quackish

quackish and unworthy arts, which have so often disgraced literature and gentlemen of a liberal profession. The true and only method of promoting science, is to communicate it with clearness and precision, and in a language as much divested of technical terms as the nature of the subject will admit. What renders this particularly necessary is, that speculative Men, who have a Genius for arrangement, and for planning useful enquiries, are very often, for reasons before given, deficient in the executive part. The principles therefore of every science should be explained by them with all possible perspicuity, in order to
render

render them more generally understood, and to make their application to the useful arts more easy. We have a striking instance of the good effects of this, in Chymistry. This science lay for many ages involved in the deepest obscurity, concealed under a jargon intelligible to none but a few adepts, and, by a strange association, frequently interwoven with the wildest religious enthusiasm. Boerhaave had the very high merit of rescuing it from this obscurity, and of explaining it in a language intelligible to every man of common sense. Since that time, Chymistry has made very quick advances.

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The French philosophers, in particular, have deserved well of Mankind for their endeavours to render this science, as well as every branch of natural philosophy, subservient to the useful and elegant arts; and have the additional merit of communicating their knowledge in the easiest and most agreeable manner. Mr. Buffon has not only given us the best natural history, but, by the beauty of his composition and elegance of his style, has rendered a subject, which, in most hands, has proved a very dry one, both pleasing and interesting.

THE same liberal and manly spirit of enquiry which has discovered
itself

itself in other branches of knowledge, begins to find its way into Medicine. Greater attention is now given to experiment and observation; the insufficiency of any idle theory is more quickly detected, and the pedantry of the profession meets with its deserved ridicule. We cannot avoid mentioning here, for the honour of our own country, that Pharmacy has been lately rescued from a state that was a scandal to Physic and common sense, and is now brought into a judicious, concise, and tolerably elegant system. Even Agriculture, the most natural, the most useful, and, among the most honourable because most inde-

independent employments, which many years ago began to engage the attention of gentlemen, is now thought a subject not unworthy the attention of philosophers. Mr. du Hamel, who is the Dr. Hales of France, has set a noble example in this way, as he does in promoting every other branch of knowledge connected with public utility*.

* His example has been followed by some others in his own Country and in Switzerland; but in Britain the genuine Spirit of Experimental Agriculture begins to diffuse itself with a zeal and rapidity that promises soon to establish this Science on the most solid foundation: the public lies under particular Obligations, on this subject, to the spirit, ingenuity, and industry of Mr. Young.

NOTHING

NOTHING contributes more to deprive the world of the fruits of great parts, than the passion for univerfal knowledge, fo constantly annexed to thofe who poffefs them. By means of this the flame of Genius is wafted in the endless labour of accumulating promifcuous or ufelefs facts, while it might have enlightened the moft ufeful arts by concentrating its force upon a fingle object. This diffipation of Genius is moft effectually checked by the honeft love of fame, which prompts a Man to appear in the world as an author. This neceffarily circumfcribes his excursions, and determines the force of his Genius to one point. This likewife

rescues him from that usual abuse and prostitution of fine parts, the wasting of the greatest part of his time in reading, which is really the effect of laziness. Here the Mind, being in a great measure passive, becomes surfeited with knowledge which it never digests: the memory is burdened with a load of nonsense and impertinence, while the powers of Genius and Invention languish for want of exercise.

HAVING observed of how little consequence a great Understanding generally is to the public, let us next consider the effects it has in promoting the happiness of the individual.—It is very evident that those, who devote most of their
time

time to the exercises of the Understanding, are far from being the happiest Men. They enjoy indeed the pleasure arising from the pursuit and discovery of Truth. Perhaps too the vanity arising from a consciousness of superior talents adds not a little to their happiness. But there are many natural sources of pleasure from which they are in a great measure cut off.—All the public and social affections, in common with every Taste natural to the Human Mind, if they are not properly exercised, grow languid. People who devote most of their time to the cultivation of their Understandings, must of course live retired and abstracted from the

K 2 world.

world. The social affections (those inexhaustible sources of happiness) have therefore no play, and consequently lose their natural warmth and vigor. The private and selfish affections however are not proportionably reduced. Envy and Jealousy, the most ungenerous and most tormenting of all passions, prevail remarkably among this rank of Men.

HENCE perhaps there is less friendship among learned Men, and especially among Authors, than in any other class of Mankind. People of independent fortunes, who have no views of interest or ambition to gratify, naturally connect themselves with
such

such as resemble them in their tastes and sentiments, and as their pursuits do not interfere, their friendships may be sincere and lasting. In those professions likewise where Interest is considered as the immediate object, we often find Men very cordially attached to one author, if the field be large enough to admit them all. But in the pursuits of Fame and Vanity, the case is very different. There is a jealousy here that admits no rival, that makes people consider whatever is given to others as taken away from themselves. Hence the expressive silence, or the cold, extorted, measured approbation, given by rival authors to those works of

Genius, which more impartial and disinterested Judges receive with the warmest and most unreserved applause. Such a generosity, such a greatness of Soul, as render one superior to so mean a jealousy, are perhaps the rarest Virtues to be found among Mankind.

THIS state of war among Men of Genius and Learning, not only prevents each of them in some measure from receiving that portion of Fame to which he is justly entitled, but is one of the principal causes which exclude them from that influence and ascendancy in the different professions and affairs of life, which their superior talents would otherwise readily procure them.

them. Dull people, tho' they do not comprehend Men of Genius, are afraid of them, and naturally unite against them, and the mutual jealousies and dissentions among such Men, give the dunces all the advantages they could wish for. As the social affections become languid, among those who devote their whole time to speculative science, because they are not exercised, the public affections, the love of liberty and of a native country, become feeble for the same reason. There are perhaps no Men who embrace sentiments of patriotism and public liberty with so much ardor, as those who are just entering upon the world, and

who have got a very liberal and classical education. Youth indeed is the season when every generous and elevated sentiment most easily finds its way to the heart : at this happy period, that high spirit of independence, that zeal for the public, which animated the Greek and Roman people, communicate themselves to the soul with a peculiar warmth and enthusiasm. But this fervor too soon subsides. If young men engage in public and active life, every manly and disinterested purpose is in danger of being lost, amidst the universal dissipation and corruption of manners, that surround them ; a depravity of manners now become so

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enormous,

enormous, that any pretension to public Virtue is considered either as hypocrisy or folly. If, on the other hand, they devote themselves to a speculative, sedentary life, abstracted from Society, all the active Virtues and active Powers of the Mind are still more certainly extinguished. A capacity for vigorous and steady exertions can only be preserved by regular habits of Activity. Love of a Country and of a Public cannot subsist among Men, who neither know nor love the individuals which compose that Public. If a Man has a family and friends, these give him an interest in the Community, and attach him to it; because their honour and happiness,

ness, which he regards as much as his own, are essentially connected with its welfare. But if he is a single, solitary Being, unconnected with family or friends, there is little to attach him to one country in preference to another. If any encroachment is threatened against his personal liberty or property, he may think it more eligible to convey himself to another country, where he can live unmolested, than to struggle, at the risk of his life and fortune, against such encroachments at home. Besides, we generally find retired speculative Men, who value themselves on their literary accomplishments, very much out of humour with the world, if
it

it has not rewarded them according to their own sense of their importance, which it is seldom possible to do. Swollen with pride and envy, they range all mankind into two classes, the Knaves and the Fools. But how can we suppose one should love a Country or a Community consisting of such worthless Members ?

WHEN abstraction from company is carried far, it occasions gross ignorance of life and manners, and necessarily deprives a Man of all those little accomplishments and graces which are essential to polished and elegant society, and which can only be acquired by mixing with the world. The want
of

of these is often an insuperable bar to the advancement of persons of real merit, and proves therefore a frequent source of their disgust at the world, and consequently at themselves; for no Man can be happy in himself, who thinks ill of every one around him.

THE general complaint of the neglect of merit does not seem to be well founded. It is unreasonable for any Man, who lives detached from society, to complain that his merit is neglected, when he never has made it known. The natural reward of mere Genius, is the esteem of those who know and are judges of it. This reward is never withheld. There is a like
unreason-

unreasonable complaint, that little regard is commonly paid to good qualities of the heart. But it should be considered, that the world cannot see into the heart, and can therefore only judge of its goodness by visible effects. There is a natural and proper expression of good affections, which ought always to accompany them, and in which true politeness principally consists. This expression may be counterfeited, and so may obtain the reward due to genuine virtue; but where this natural index of a worthy character is wanting, or where there is even an outward expression of bad dispositions, the world

world cannot be blamed for judging from such appearances.

BAD health is another common attendant on great parts, when these parts are exerted, as is usually the case, rather in a speculative than active life.—It is observed that great quickness and vivacity of Genius is commonly attended with a remarkable delicacy of constitution, and a peculiar sensibility of the nervous system, and that those, who possess it, seldom arrive at old age. A sedentary, studious life greatly increases this natural weakness of constitution, and brings on that train of nervous complaints and low spirits, which render life a burden to the possessor and useless

less to the public. Nothing can so effectually prevent this as activity, regular exercise, and frequent relaxations of the Mind from those keen pursuits it is usually engaged in.—Too assiduous an exertion of the Mind on any particular subject, not only ruins the health, but impairs the Genius itself; whereas, if the Mind be frequently unbent by amusements, it always returns to its favourite object with double vigour.

BUT one of the principal misfortunes of a great Understanding, when exerted in a speculative rather than in an active sphere, is its tendency to lead the Mind into too deep a sense of its own weakness
and

and limited capacity. It looks into Nature with too piercing an eye, discovers every where difficulties imperceptible to a common Understanding, and finds its progress stopt by obstacles that appear insurmountable. This naturally produces a gloomy and forlorn Scepticism, which poisons the cheerfulness of the temper, and, by the hopeless prospect it gives of improvement, becomes the bane of science and activity. This Sceptical Spirit, when carried into life, renders even Men of the best Understandings unfit for business. When they examine with the greatest accuracy all the possible consequences of a step they are ready

to make in life, they discover so many difficulties and chances against them, whichsoever way they turn, that they become slow and fluctuating in their resolutions, and undetermined in their conduct. But as the business of life is in reality only a conjectural art, in which there is no guarding against all possible contingences; a Man that would be useful to the public or to himself, must be at once decisive in his resolutions, and steady and fearless in carrying them into execution.

WE shall mention, in the last place, among the inconveniences attendant on superior parts, that solitude in which they place a per-

son on whom they are bestowed;
even in the midst of society.

· **Condemned in Business or in Arts to
drudge,**

· **Without a Second and without a Judge*.**

To the few, who are judges of his abilities, he is an object of jealousy and envy. The bulk of Mankind consider him with that awe and distant regard that is incompatible with confidence and friendship. They will never unbosom themselves to one they are afraid of, nor lay open their weaknesses to one they think has none of his own. For this reason we commonly find that even Men of Genius have the greatest real affection and

· **Pope.**

friend-

friendship for such as are very much their inferiors in point of Understanding; good-natured, unobserving people, with whom they can indulge all their peculiarities and weaknesses without reserve. Men of great abilities therefore, who prefer the sweets of social life and private friendship to the vanity of being admired, ought carefully to conceal their superiority, and bring themselves down to the level of those they converse with. Nor must this seem to be the effect of a designed condescension; for that is peculiarly mortifying to human pride.

Thus we have endeavoured to point out the effects which the fa-

culty of Reason, that boasted characteristic and privilege of the Human Species, produces among those who possess it in the most eminent degree; and, from the little influence it seems to have in promoting either public or private good, we are almost tempted to suspect, that Providence deprives us of those fruits we naturally expect from it, in order to preserve a certain ballance and equality among Mankind. — Certain it is that Virtue, Genius, Beauty, Wealth, Power, and every natural advantage one can be possessed of, are usually mixed with some alloy, which disappoints the fond hope of their raising the possessor

essor to any uncommon degree of eminence, and even in some measure brings him down to the common level of his Species.

THE next distinguishing principle of Mankind, which was mentioned, is that which unites them into societies, and attaches them to one another by sympathy and affection. This principle is the source of the most heart-felt pleasure which we ever taste.

It does not appear to have any natural connection with the Understanding.—It was before observed that persons of the best Understanding possessed it frequently in a very inferior degree to the rest of Mankind; but it was at the same time

mentioned that this did not proceed from less natural sensibility of heart, but from the Social Principle languishing for want of proper exercise. By its being more exercised among the idle and the dissipated, persons of this character sometimes derive more pleasure from it; for not only their pleasures but their vices are often of the social kind; and hence the Social Principle is warm and vigorous among them. Even drinking, if not carried to excess, is found favourable to this principle, especially in our northern climates, where the affections are naturally cold; as it produces an artificial warmth of temper, opens and enlarges the heart, and dispels the

the reserve, natural perhaps to wife
Men, but inconsistent with con-
nections of sympathy and affec-
tion.

ALL those warm and elevated
descriptions of friendship, which
so powerfully charm the Minds of
young people, and represent it as
the height of human felicity, are
really romantic among us. When
we look round us into life, we meet
with nothing corresponding to them,
except among an happy few in the
sequestered scenes of life, far remo-
ved from the pursuits of interest or
ambition. These sentiments of
friendship are original and genuine
productions of warmer and happier
climes, and adopted by us merely

out of vanity.—The same observation may be applied to the more delicate and interesting attachment between the sexes.—Many of our sex, who, because possessed of some learning, assume the tone of superior wisdom, treat this attachment with great ridicule, as a weakness below the dignity of a Man, and allow no kind of it but what we have in common with the whole Animal Creation. They acknowledge, that the fair sex are useful to us, and a very few will deign to consider some of them as reasonable and agreeable companions.—But it may be questioned, whether this is not the language of an heart insensible to the most refined and exquisite pleasure

Human

Human Nature is capable of enjoying, or the language of disappointed Pride, rather than of Wisdom and Nature. No Man ever despised the sex who was a favourite with them, nor did any one ever speak contemptuously of love, who was conscious of loving and being beloved by a Woman of merit. The attachment between the sexes is a natural principle, which forms in an eminent degree the happiness of Human Life in every part of the world. As the power of Beauty in the Eastern countries is extremely absolute, no other accomplishments are thought necessary to the Women, but such as are merely personal. They are
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cut off therefore, by the most cruel exertion of power, from all opportunities of improvement, and pass their lives in a lonely and ignominious confinement, excluded from all free intercourse with human society. The case is very different in this climate, where the power of Beauty is very limited. Love with us is but a feeble passion, and generally yields easily to interest, ambition, or even to vanity, that passion of a little mind and a cold heart; as luxury therefore advances among us, love must be extinguished among people of better rank altogether. To give it any force or permanency, we must connect it with sentiment and esteem. But it is not in
our

our power to do this, if we treat Women as we do Children. If we impress their minds with a belief that they were only made to be domestic drudges, and the slaves of our pleasures, we debase their minds, and destroy all generous emulation to excel; whereas, if we use them in a more liberal and generous manner; a decent pride, a conscious dignity, and a sense of their own worth, will naturally induce them to exert themselves to be what they would wish to be thought, and are entitled to be, our companions and friends. This however they can never accomplish by leaving their own natural characters and assuming ours. As the

two sexes have very different parts to act in life, Nature has marked their characters very differently, in a way that best qualifies them to fulfil their respective duties in society. Nature intended us to protect the Women, to provide for them and their families. Our business is without doors. All the rougher and more laborious parts in the great scene of human affairs fall to our share. In the course of these, we have occasion for our greater bodily strength, greater personal courage, and more enlarged powers of Understanding. The greatest glory of Women lies in private and domestic life, as friends, wives, and mothers. It belongs
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to them, to regulate the whole oeconomy of the family. But a much more important charge is committed to them. The education of the youth of both sexes principally devolves upon the Women, not only in their infancy, but during that period, in which the constitution both of body and mind, the temper and dispositions of the heart, are in a great measure formed. They are designed to soften our hearts and polish our manners. The form of power and authority, to direct the affairs of public societies and private families, remains indeed with us. But they have a natural defence against the abuse of this power, by that soft and insinuating address,

address, which enables them to controul it, and often to transfer it to themselves.

IN this view, the part which Women have to act in life, is important and respectable; and Nature has given them all the necessary requisites to perform it. They possess, in a degree greatly beyond us, sensibility of heart, sweetness of temper, and gentleness of manners. They are more chearful and joyous. They have a quicker discernment of characters. They have a more lively fancy, and greater delicacy of taste and sentiment; they are better judges of grace, elegance, and propriety, and therefore are our superiors in such works of taste.

as depend on these: If we do not consider Women in this honourable point of view, we must forego in a great measure the pleasure arising from an intercourse between the sexes, and, together with this, the joys and endearments of domestic life. Besides, in point of sound policy, we should either improve the Women or abridge their power; if we give them an important trust, we should qualify them for the proper discharge of it; if we give them liberty, we should guard against their abuse of it; and not trust so entirely as many of us do to their insensibility or to their religion. A Woman of a generous spirit, if she is treated as a friend
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and an equal, will feel and gratefully return the obligation; and a Man of a noble mind will be infinitely more gratified with the attachment of a Woman of merit, than with the obedience of a dependant and a slave.

If we enquire into the other pleasures we enjoy as Social Beings, we shall find many delicacies and refinements admired by some, which others, who never felt them, treat as visionary and romantic. It is no difficult matter to account for this. There is certainly an original difference in the constitutions both of Men and of Nations; but this is not so great as at first view it seems to be. Human Nature consists of

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the same principles every where. In some people one principle is naturally stronger than it is in others, but exercise and proper culture will do much to supply the deficiency. The inhabitants of cold climates, having less natural warmth and sensibility of heart, enter but very faintly into those refinements of the Social Principle, in which Men of a different temper delight. But if such refinements are capable of affording to the Mind innocent and substantial pleasure, it should be the business of philosophy to search into the proper methods of cultivating and improving them. This study, which makes a considerable part of the philosophy of life and

manners, has been surprifingly neglected in Great Britain. Whence it is that the Englifh, with great natural Genius and Acutenefs, and ftill greater Goodnefs of heart, blef- fed with riches and liberty, are rather a melancholy and unhappy people? Why is their neighbouring nation, whom they defpife for their fhallow- nefs and levity, yet awkwardly imitate in their moft frivolous ac- complifhments, happy in poverty and flavery? We are obliged to own the one poffeffes a native cheer- fulnefs and vivacity, beyond any other people upon earth; but ftill much is owing to their cultivating with the greateft care all the arts which enliven and captivate the
 ima-

imagination, soften the heart, and give society its highest polish. In Britain we generally find Men of sense and learning speaking in a contemptuous manner of all writings addressed to the imagination and the heart, even of such as exhibit genuine pictures of life and manners. But besides the additional vigour, which these give to the powers of the imagination, and the influence they have in rendering the affections warmer and more lively, they are frequently of the greatest service in communicating a knowledge of the world; a knowledge the most important of all others, to one who is to live in it, and who would wish to act his part with propriety and dig-

nity. Moral painting is undoubtedly the highest and most useful species of painting. The execution may be, and generally is, very wretched, and such as has the worst effects, in misleading the judgment and debauching the heart: but, if this kind of writing continues to come into the hands of Men of Genius and worth, little room will be left for this complaint.

THERE is a remarkable difference between the English and French in their taste of social life. The gentlemen in France, in all periods of life, and even in the most advanced age, never associate with one another, but spend all the hours they can spare from business or study
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with the ladies; with the young, the gay, and the happy.—It is observed that the people of this rank in France live longer, and, what is of much greater consequence, live more happily, and enjoy their faculties of Body and Mind more entire, in old-age, than any people in Europe. In Great Britain we have certain notions of propriety and decorum, which lead us to think the French manner of spending their hours of relaxation from business extremely ridiculous. But if we examine with due attention into these sentiments of propriety, we shall not perhaps find them to be built on a very solid foundation. We believe that it is proper for per-

sons of the same age, of the same sex, of similar dispositions and pursuits, to associate together. But here we seem to be deceived by words. If we consult nature and common sense, we shall find that the true propriety and harmony of social life consists in the association of people of different dispositions and characters, judiciously blended together. Nature has made no individual, nor any class of people, independent of the rest of their Species, or sufficient for their own happiness. Each sex, each character, each period of life, have their several advantages and disadvantages; and that union is the happiest and most proper, where wants are

mutually supplied. The fair sex should naturally expect to gain, from our conversation, knowledge, wisdom, and sedateness; and they should give us, in exchange, humanity, politeness, cheerfulness, taste, and sentiment. The levity, the rashness, and the folly of early life, is tempered with the gravity, the caution, and the wisdom of age; while the timidity, coldness of heart, and languor, incident to declining years, are supported and assisted by the courage, the warmth, and the vivacity of youth.

OLD people would find great advantage in associating rather with the young than with those of their own age.—Many causes contribute

to destroy cheerfulness in the decline of life, besides the natural decay of youthful vivacity. The few surviving friends and companions are then dropping off apace; the gay prospects, that swelled the imagination in more early and more happy days, are then vanished, and, together with them, the open, generous, unsuspecting temper, and that warm heart which dilated with benevolence to all Mankind. These are succeeded by gloom, disgust, suspicion, and all the selfish passions which sour the temper and contract the heart. When old people associate only with one another,

ther, they mutually increase these unhappy dispositions, by brooding over their disappointments, the degeneracy of the times, and such like cheerless and uncomfortable subjects. The conversation of young people dispels this gloom, and communicates a cheerfulness, and something else perhaps which we do not fully understand, of great consequence to health and the prolongation of life. There is an universal principle of imitation among Mankind, which disposes them to catch instantaneously, and without being conscious of it, the resemblance of any action or character that presents itself.

self. This disposition we can often check by the force of Reason, or the assistance of opposite impressions : at other times, it is insurmountable. We have numberless examples of this in the similitude of character and manners induced by people living much together, in the sudden communications of terror, of melancholy, of joy, of the military ardor, when no cause can be assigned for these emotions. The communication of nervous disorders, especially of the convulsive kind, is often so astonishing, that it has been referred to fascination or witchcraft. We shall not pretend to explain the
nature

nature of this mental infection; but it is a fact well established, that such a thing exists, and that there is such a principle in Nature as an healthy sympathy, as well as a morbid infection.

AN old Man, who enters into this philosophy, is far from envying or proving a check on the innocent pleasures of young people, and particularly of his own Children. On the contrary, he attends with delight to the gradual opening of the Imagination and the dawn of Reason; he enters by a secret sort of sympathy into their guiltless joys, that recall to his memory the tender images of his
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his youth, which, by length of time, have contracted a * softness inexpressibly agreeable; and thus the evening of life is protracted to an happy, honourable, and unenvied old age.

* Addison.

END OF THE FIRST VOLUME.

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